

THE

American Freedman.

[Address, 76 John Street; or P. O. Box 5,733.]

VOL. I

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NO. 5.

The American Freedmans Union Commission, 76 John Street, New York City.

"The object of this Commission is the relief, education, and elevation of the Freedmen of the United States, and to aid and co-operate with the people of the South, without distinction of race or color, in the improvement of their condition upon the basis of industry, education, freedom, and Christian morality. No school or depot of supplies shall be maintained from the benefits of which any shall be excluded because of color."—ART. II. CONSTITUTION.

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THE AMERICAN FREEDMAN.

76 JOHN STREET, N. Y. CITY.

THIS journal is published as the central organ of the Freedmans Union Commission, for the benefit of the Branches and the information of all who are interested in the work of education in the South.

Copies will be furnished *without charge* to any Branch of the Commission for distribution in connection with their organs, or for such other use as may best subserve the interests of their work. Communications should be addressed to the General Secretary, Rev. LYMAN ABBOTT, 76 John Street, New York City.

The following persons have promised occasional contributions to its pages:

Major-Gen. HOWARD, Washington.	Rev. O. B. FROTHINGHAM, New York.
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The American Freedman.

AN ERROR CORRECTED.

WE have just received a circular dated Chicago, 25th May, issued by Rev. Jacob R. Shepherd, the Western Secretary of the American Missionary Society. This is mainly an appeal to the Congregational churches of the West for further contributions. As such we give it our hearty approval. As the accepted organ of the Congregationalists for their denominational and ecclesiastical work among the freedmen, the American Missionary Association deserves—and we doubt not will receive—the generous support of their churches; as all the other missionary boards should, in the present religious needs of the South, receive a hearty support from the denominations which they severally represent. But the opening paragraph of this circular contains an error which we can hardly suffer to pass uncorrected. It is as follows:

"The time seems drawing near when the co-operation heretofore so pleasantly and advantageously maintained in the Freedmen's Aid Commission will be terminated by circumstances which can hardly be controlled. I have therefore accepted overtures some time pending, and have terminated relations than which none could be more pleasant, to enter upon the duties of Western secretary of the only association in the interests of the freedman which is now national and catholic."

This circular, though dated subsequently to the meeting at Cleveland, was, we presume, prepared before the results of that meeting were made known. At least, only thus can we understand the injustice which Mr. Shepherd does, we are sure unintentionally, to his friends and late co-workers. Prior to that meeting a division into Eastern and Western Societies was seriously feared. The co-operation, therefore, so pleasantly and advantageously maintained, seemed in danger of being terminated. But, fortunately, the circumstances which threatened that termination were controlled. Not only was the co-operation continued, but it was rendered more cordial than ever before. And by the adoption of a National Constitution the American Freedmen's Union Commission was rendered beyond all question both national and catholic; national, since it embraces constituents in all parts of the nation—catholic, since it recognizes no distinction of caste or color in its benefactions, and embraces leading representatives of all denominations in its membership. We will not say that it is the only society both national and catholic; but we certainly can aver that it is the only society both undenominational and uncatholic.

We do not correct this error because we fear any possible danger resulting from it to our Commission. The success of the past and the rapid growth of the present render it secure from any serious or permanent danger of misapprehension. But we confess to a sensitive fear of anything which can possibly tend to create rivalry between societies impelled by the same motives and laboring side by side in the same field. For our part, it is our inflexible purpose to admit of no rivalry other than that of a generous emulation in good deeds. All the missionary societies of the North have our most hearty wishes for their increasing prosperity. The essential importance of their work—the establishment of *religious* institutions and the inculcation of *religious* doctrine—we earnestly recognize. We perceive, also, that this is a work which can only be performed by the churches through their own denominational instrumentalities. Most of the members of the Commission are engaged directly or indirectly in this work in their several churches. And the American Missionary Association has upon the writer of this article peculiar claims, since it is the chosen organ of the denomination to which he belongs.

But important as is that distinctive religious work which only the ecclesiastical and missionary boards can perform, there is also another, the importance of which all men increasingly recognize, the promotion of popular education in the South by the establishment in the several States of common schools *not under ecclesiastical control*. This is the peculiar province of this Commission; and it is a work which can only be well essayed by a society owning allegiance to no particular Church, but alone to the great cause of Christ as represented in that down-fallen humanity which constitutes, in popular estimate, the least among His brethren.

We are not then rivals, but coadjutors. All that the Church and Church societies can do for the promotion of pure religion and the preaching of a free Gospel will promote the cause of popular education. All that the community, acting without denominational lines, can do for popular education will promote the cause of pure religion. Thus, the two great divisions in one common army, we will allow between us no other rivalry than that which, existing between the armies of Grant and Sherman, incited both to greater heroism and more enduring effort in a common cause. Such, at least, has been, and such will continue to be, the spirit animating this Commission.

**OUR FUTURE WORK—THE BEST MEANS
FOR ITS PROSECUTION.**

LETTERS FROM GENS. FISK, TILLSON, OSBORNE,
SUPTS. EBERHARDT, TOWNE, BRANCH,
AND OTHERS.

EARLY in the spring the General Secretary, by direction of the Executive Committee, issued the following circular letter :

AMERICAN FREEDMANS UNION COMMISSION,
76 John Street, New York.

DEAR SIR : To assist the Association in arriving at the wisest arrangements for the future, I am directed to ask your careful consideration of the following questions, and your answer to the same, as clearly and concisely as practicable, suggesting your consultation with others on the spot, if it seem desirable. Please let your answer be in a letter by itself, not in connection with the present business matters of the Association.

1. Do you think the distribution of clothing desirable; and if so, should it extend beyond clothing for scholars?

2. Is it desirable that a store be kept open for the sale of clothing, or other articles, at about cost?

3. Is it best that teachers should live together in a home provided by the Association, or board together in some house, or be divided among different families?

4. Do you judge the feelings of the community in your neighborhood to be hostile to this Association, and to the schools; and if so, does this feeling appear to increase or diminish?

5. Is there any probability of the poor whites, adults or children, consenting to come to school with colored persons? Do you know of any case where the experiment of a free school open to all has been fairly tried; and if so, what has been the result?

6. If there is a feeling of enmity in the community against this Association or its schools, would it be modified or removed by giving prominence to the fact that whites would be welcomed as scholars in them, or by establishing white schools?

7. Have you any recommendations to make as to changes in the mode of managing the business of the Association—the great object of which is to educate the ignorant without regard to color?

8. Do you think the plan desirable of charging those scholars who may be able to pay it a small sum, for the purpose of meeting expenses, and of giving habits of independence to the scholars and their families?

Yours truly,
LYMAN ABBOTT, General Secretary.

This letter was sent to all the Assistant Commissioners and Bureau Superintendents, to the State Superintendents under the employ of the Executive Committee, and to the superintendents of schools, under the various branches, so far as their address could be ascertained. The result has been the receipt of replies from nearly forty leading men and women engaged in this work in the South, embracing information from

every Southern State except Maryland, Delaware, Louisiana, and Texas. The writers bring to the solution of these questions an actual knowledge of the facts and a practical experience which will give great weight to their united testimony, and render it a valuable, as it is an impartial, witness for the direction of our common work the coming season. As such, we surrender to its publication a large proportion of our space.

It is impossible for us to give all these letters in full to our readers, and it would probably be impracticable for them to examine, compare, and analyze them if they were published. This work we have, therefore, essayed to do for them. For this purpose we give, first, an analysis of the correspondence received, arranging the answers under the respective questions; and, second, quite a number of the more important letters, that our readers may judge for themselves of the accuracy of our analysis. It will, of course, be understood that we do not in this article present our own views, and that we are not responsible for them. It is our object to present, honestly and impartially, and without regard to our own previous conceptions, the statements, opinions, and suggestions of those to whom these queries were addressed.

1st. Do you think the distribution of clothing desirable; and, if so, should it extend beyond clothing for scholars?

Nearly all our correspondents agree in their testimony that the need of clothing is less than it has been, and is decreasing. They are equally unanimous in the opinion that some distribution of clothing will still be required, especially during the fall and winter.

Any general and miscellaneous distribution from public depots is regarded as demoralizing, and tending to increase rather than diminish pauperism. The utmost care should be exercised in its distribution. The articles sent should, for this purpose, be placed in the charge of the teachers or other general agents of the Commission, and they should be instructed to distribute only very sparingly and after either a personal investigation or a system of visitation.

Such distribution should not be confined to scholars. There is danger that gifts of clothing would be regarded in the nature of a bribe or a compensation, and in some instances such giving has induced an injurious rivalry between schools in the same locality. Indeed, those who most need clothing are the aged and infirm, who are unable to support themselves, and for whom the South, in its present condition, lacks the ability if not the inclination to

provide. Cast-off clothing is of little use, if much worn. It is far better to send material than made-up clothing. By this means the poor are incited to labor for themselves by making up their own garments, either in their homes or in industrial schools.

2d. Is it desirable that a store be kept open for the sale of clothing and other articles at about cost?

The answers to this question evidence a very great difference of opinion, partly dependent upon differences of locality and circumstances. On the one hand, it is said that the prices charged throughout the South are exorbitant in the extreme, that the freedmen are especial sufferers, that their ignorance is often taken advantage of, that they are charged more than the whites in many places, that they are unable to reckon money, do not understand the different denominations of bills, thinking if they receive several bills in exchange for one they are, of course, gainers by the transaction, and consequently need, for their protection, to have places for trade in the hands of those who are friendly to them. To this may be added the unquestionable fact that not a few who have entered into Southern trade since the war are ready to avail themselves of their customers' ignorance. On the other hand, it is said that it is not practicable for benevolent societies to enter into trading operations, that their reputations will inevitably suffer if they do, that the experiment would be sure to incite hostile feelings from the mercantile portion of the community towards the society; that there is really no necessity for it except, perhaps, in special localities; that there is no more reason why the freedmen should be enabled to buy goods at cost more than any other class; that the large and increasing amount of trading done by them at the stores is gaining for them the respect of the community and a more considerate treatment; that where exorbitant prices are now charged competition will be sure to reduce them, as it has already done in many places; that even if it were considered desirable in itself for the Commission to undertake the opening of stores, there are other objects, unquestionable and much more important, quite sufficient to absorb the attention, energies, and contributions of the benevolent.

On the whole we think the weight not only of the argument but of the testimony favors the latter opinion, that, while there may be reasons for establishing temporarily such stores in some special localities not yet reached by the ordinary avenues of trade, the occasions for

them are rare and the necessity decreasing, and that ordinarily all the advantages of such a store will be gained without its disadvantages, by allowing the teacher or superintendents to sell in special cases the supplies entrusted to them. Mr. Chase, of Virginia, suggests that it would be well to encourage the freedmen to establish stores upon the union or co-operative system. Wherever an industrial school is established a store for the sale of manufactured articles is a necessary accompaniment.

3d. Is it best that teachers should live together in a home provided by the Association, or board together in some house, or be divided among different families?

On the whole the almost unanimous testimony of our correspondents favors the establishment of a home where there are a sufficient number of teachers to render that course economical. It is indeed freely admitted that this course is attended by many serious inconveniences. A building must be procured, it must be provided with furniture, it must have its housekeeper or matron, or its male superintendent, or both. Its very existence tends to separate the teachers from the community and to perpetuate that sectional wall of prejudice which it should be our aim, as it certainly is our desire, to obliterate. The teachers, too, in the various localities are not always congenial to each other. And the maintenance of homes has been found by experience to be accompanied by a danger not only of disagreeable associations, but of positive and open feuds. On the contrary, where teachers can obtain private board in good families, they are able to identify themselves with the community, to do something toward securing its approval of their work, to exert indirectly upon society, outside the school-room, a healthful influence, and by tact to introduce such elements of Northern housekeeping even as may be accepted as improvements, and prove capable of being grafted upon the Southern stock.

But, on the other hand, in most localities the maintenance of a home is cheaper than private board, and the table is more under the control of the inmates and more acceptable to their tastes and previous habits. The concentration of teachers is needed for their own social enjoyment, if not, indeed, for their own protection from positive insults. And the scholars, who are absolutely debarred from all access to the teacher in a private house, have freedom of access to the home, a very important desideratum. On the whole, the prevailing testimony may be thus stated: In spite of serious objec-

tions the home is pleasanter for the teacher, more economical for the Association, and better for the time being for the scholar; but looking forward to the future, and having due regard to the importance of indirect social influence and the securing of the co-operation of the community, private board is preferable, *when it can be obtained*.

This last qualification, however, seems for the present to settle the question. The feeling against the Northern efforts for the education of the freedmen is so strong as to exclude in nearly all localities our teachers from the best boarding-houses. It is as impolitic for our cause as it would be unjust to them to suffer them to put up with such places as are inferior. And while the very existence of this prejudice may render it more important to secure board when practicable, for the very purpose of overcoming that prejudice, it renders, meanwhile, the maintenance of homes essential to the prosecution of our work in all localities where good board cannot be secured. It is worthy of remark, however, that all agree that if there is a home there *must be* a matron or superintendent to conduct it. The experiment has been tried of giving the charge of the house by turns to different teachers, but it is poor economy. She who attempts both teaching and house-keeping can do neither well. On the whole, we think the answer to this question may be safely stated thus:

Separate the teachers as little as possible. If practicable to secure *good* board for them, do so. In fact, this is seldom practicable; and so long as the present prejudice continues the home will be a necessity. But no home should be attempted without a competent matron or superintendent.

4th. Do you judge the feelings of the community in your neighborhood to be hostile to this Association; and to the schools; and if so, does this feeling appear to increase or diminish?

There is a general opposition throughout the South to anything like Northern interference, or any attempt to plant Northern ideas or institutions in the Southern States. This is intensified in some localities by remnants still existing of the old opposition under slavery to anything tending to educate and elevate the colored people. The latter sentiment is generally strongest among the poorer classes, though not confined to them. It has been increased sometimes by the indiscreet action of Northern teachers. That among so great a host as have been sent into the South there should be some whose course would tend to fan

the flame they should allay, is not surprising. The political situation has not tended to remove this feeling; and the veto of the first Bureau bill, and the prospective withdrawal of the Bureau, sensibly increased the difficulties of our teachers. Nevertheless, this feeling of hostility is reported by almost every correspondent to be visibly diminishing. It is very seldom that any overt acts of interference are now attempted. In some localities it has almost entirely disappeared; and the better classes, recognizing the necessity of educating the freed people, are beginning to inaugurate measures to that end, spurred to it in part, no doubt, by the philanthropic movements of the North. Southern planters are beginning to call for assistance in the maintenance of plantation schools, and upon the whole we may say that the era of active opposition has mostly given place to that of mere indifference and inertia, while the indications point to a still better sentiment in the future, and from the invitations for assistance which are already beginning to reach us, we borrow the hope that the day is coming when Northern co-operation will be welcomed in the same spirit in which it is proffered.

5th. Is there any probability of the poor whites, adults or children, consenting to come to school with colored persons? Do you know of any case where the experiment of a free school, open to all, has been fairly tried, and, if so, what has been the result?

6th. If there is any feeling of enmity in the community against this Association or its schools, would it be modified or removed by giving prominence to the fact that whites would be welcomed as scholars in them, or by establishing white schools?

We place these two questions together because they are so intimately connected. No attempt has yet been made to apply the principle, "no distinction of caste or color," in our schools, upon a sufficiently extended scale to afford any data from which to deduce a decisive answer to these questions. The answers received, therefore, are rather expressions of opinion than testimonies to a fact. As such they are not agreed. Referring our readers for fuller information to the quotations given below from the correspondence, we think we may safely deduce therefrom the following as the conclusions of a majority of our correspondents:

a. The experiment of a free school open to all has succeeded when fairly tried, except in one instance, that at Stevenson, Ala. The details of that experiment are not given. See account

of Summerville school in article entitled "It can be done."

b. There is no probability that poor whites will consent to attend school with colored persons or colored persons with the poor whites in the large towns. Each class will prefer separation. Thus, both in Richmond and in Raleigh, no colored children have applied for admission to the white schools, although it has been publicly announced that no children can be excluded from them because of color.

c. On the contrary, in the smaller places, where one school is ample for the wants of the entire population, there is good reason to believe that the prejudice of caste can by patience be overcome, and both classes united in a common school, as has been done in several instances.

d. The establishment of white schools in those localities where the necessities of the population demand several schools, will do much toward securing the friendly regard of the people. This has already been proved at Atlanta, Raleigh, and Richmond.

e. The establishment of mixed schools, when practicable, would probably have the same result.

7th. *Have you any recommendations to make as to changes in the mode of managing the business of the Association, the great object of which is to educate the ignorant without regard to color?*

The most important of the recommendations suggested are as follows:

John Dunlap, Superintendent of Schools for the Western (Cincinnati) Branch, recommends the establishment of separate departments in the schools for whites and blacks, but under one superintendent. See his letter.

William F. Mitchell, Superintendent of Schools for the Western Pennsylvania Association, recommends the publication of a good juvenile paper and other cheap literature.

John L. Roberts, Clarkesville, Tenn., recommends the concentration of special attention upon a few important fields—generally the larger cities and towns.

Col. T. W. Osborne, Assistant Commissioner for Florida, recommends co-operation with the State superintendent of education.

George H. Allan, Florida, recommends the appointment of one superintendent and the adoption of one system of school-books for each State.

E. C. Branch, Superintendent of Schools for Southern Alabama, recommends separate schools for pay and free scholars, and a system of graded schools.

Rev. F. P. Brewer, Raleigh, N. C., *R. P. Clark*, Pulaski, Tenn., and *T. K. Noble*, Superintendent of Education at Port Royal, recommend the providing of permanent school buildings.

Col. E. Whittlesey, late Assistant Commissioner for N. C., recommends the opening of separate schools for whites.

Col. E. Whittlesey, *C. R. Burchard*, of Raleigh, and *Brig.-Gen. Tilson*, Assistant Commissioner for Georgia, recommend the employment of Southern teachers. *Miss Towne* advises that they be subordinate to Northern teachers. See her letter.

Rev. F. P. Brewer, of Raleigh, recommends lectures for adults.

Greater care in the selection of teachers is urged by many of our correspondents.

8th. *Do you think the plan desirable of charging those scholars who may be able to pay it a small sum, for the purpose of meeting expenses, and of giving habits of independence to the scholars and their families?*

It is desirable as speedily as possible to make the schools of the South independent and self-supporting. There is always danger in charity—danger lest its recipients fail to appreciate the value of what costs them so little, and become confirmed in habits of idleness and mendicancy. For these reasons it is desirable that the freedmen should be encouraged to do all that they can for the support of their own schools.

But it is not deemed desirable to do so by charging a part of the scholars. Such a course creates distinctions in the school, subjects the association to misrepresentation and reproach, practically excludes many who, unable to pay, are too proud to attend a pay school as charity scholars, substitutes the charity school of the South for the free school of the North, and thus effectually prevents the consummation of our great design, the establishment of a common school system for the free education of all the masses. Instead, therefore, of the plan of charging special scholars, it is recommended that an appeal be made to the community to share in the support of the school, either by providing for some special expenditure, as the building or the books, or by contributions to its general treasury, until the State shall become able and willing to provide for the education of the people. See particularly on this subject the letters of *Gen. Fisk*, *Miss Laura Towne*, and *R. M. Manly*.

Correspondence.

To this analysis we add a number of the more important letters received, that our readers may examine for themselves. One at least will be found from each State:

FROM MAJ.-GEN. C. B. FISK, ASS'T COMMISSIONER FOR KENTUCKY AND TENNESSEE.

NASHVILLE, TENN., April 23, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: I have the honor to respond to your inquiries of a late date as follows:

To the first (1st). It is not desirable that the cast-off ragged clothing of the good friends of the freedmen at the North should be sent South for distribution. All teachers and missionaries, however, ought to be amply provided with good, new, substantial clothing, for the aged, the sick, and the children of widows and for orphans. Any general or public distribution is greatly demoralizing in its effect.

To the second (2d). The keeping open of "a store for the sale of clothing or other articles at about cost," by any benevolent organization, can be justified only under very peculiar circumstances. Ordinarily they greatly damage the reputation of any benevolent organization in the minds of the community. Occasion is given for the missionary and religious character of the work to be called in question, and the motives of laborers in the mission will be suspected. *Don't establish any stores.*

To the third (3d). The most economical, healthful, and pleasant way is to have a home owned or controlled by the Association in which the teachers shall live. When good families will board the teachers it causes a little less immediate outlay, and is the next best thing.

To the fourth (4th). The Southern people are less hostile than formerly, excepting at points where teachers are injudicious. The Southerners do not, as a rule, favor the introduction of "Yankee School Marmes" in the South; but prudent teachers gradually overcome the prejudice.

To the fifth (5th). You cannot gather the whites and blacks into the same school. Both races rebel against it. Separate schools under the same organization can be successfully conducted. I know of no successful experiment of mixing them in the same school. I do know of signal failure.

To the sixth (6th). The feeling of enmity in the South against freedmen's schools would be modified much by establishing schools for the whites. This has been demonstrated at several points, particularly at Atlanta, Georgia. I would advise the establishment of schools for both, but separately for the present. The blacks have many bitter prejudices against the poorer whites.

To the seventh (7th). Put on the steam. Push on the column. As the Association has done comparatively nothing in my district, I cannot intelligently discuss its management, but would suggest that, as a national organization, we ought to see and feel more of its operations in our midst. The education of the igno-

rant, without regard to color, is a glorious object, and ought to command the generous aid of every patriot and Christian in the land.

To the eighth (8th). A charge should never be made for instruction at any school claiming to be a charity school—supported by benevolent organizations at the North. Many schools have failed and great disgrace has been brought upon the cause by an opposite course. The colored people should be encouraged to give towards the support of schools; but while these are under the patronage of Northern societies, they should give to the schools, and not be taxed by the schools. The effort to collect money from the freedmen would be a failure, unless a strong sentiment be awakened in the school in favor of paying, and paying virtually changes the school from a mission to a pay-school. The Southern people speak with great contempt of Northern philanthropy, as it is exhibited in some so-called free schools, but which are really kept alive by the dime and half dime that can be begged from the children. The idea that this is necessary to give habits of independence to the people is entirely delusive. Let everything that can be done this year for the Southern poor and ignorant be done. The Southern States will, by legislation, soon provide for education, etc. The religious bodies of the South are seriously resolving to elevate the colored man. "The American Freedmen's Union Commission" can do much towards provoking to "good works," if not to love.

Very respectfully, your obedient servant,
CLINTON B. FISK,
Brevet Maj.-Gen., Assistant Commissioner.

JOHN DUNLAP, SUPERINTENDENT OF SCHOOLS FOR THE WESTERN FREEDMEN'S AID COMMISSION.

SHELBYVILLE, TENN., April 30, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: Your circular letter asking for information in regard to clothing, schools, etc., has been received; to which I respectfully answer as follows:

1st. I do think the distribution of clothing for the destitute desirable, and should extend beyond the clothing of scholars, as we have found many aged and helpless persons very destitute, and most of the persons we have clothed are those who came from a distance—whole families in a manner entirely destitute—while we have found it necessary to clothe only a few scholars, as most of them are able to clothe themselves.

2d. I think it is desirable to have a store for the sale of goods at about cost price; both as a means of meeting expenses and preventing merchants here from selling goods to the freedmen, as they do here, at exorbitant prices; also, because it enables teachers to sell to the poor, even at very low figures, thus giving them a habit of self-dependence they otherwise would not have.

3d. It is best for teachers to live together in a home provided by the Association, both as a means of economy and being better able to do good among the freed people, as teachers thus situated do not have to consult the wishes, in

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terests, or prejudices of others, as they would necessarily have to do if they were boarding in a family or families; besides, it would be impossible to procure board with white families, because of their prejudices toward teachers of Fr. Socos. If they were thus associated with white people, I do not think they would be so self-devoted to the cause as they are, and therefore would not accomplish so much good.

4th. I cannot say the people here are hostile to the Association or schools, as they do not offer to disturb us nor throw any obstacles in the way of our success, but are prejudiced; but I am happy to say that has been very much modified since the organization of the school, and is gradually on the decrease.

5th. I think there is no probability of any class of whites, as a general thing, consenting to come to colored schools at the present, as I have known only one family (refugees) to send to freedmen schools. I do not know of any school where the experiment has been tried.

6th. I am of the opinion that the establishment of white schools would do much toward destroying the feeling of enmity toward the Association and its schools; besides, it would tend to harmonize the two races of people.

7th. I would respectfully recommend that the business of the Association be so changed as to permit the establishment of white schools for the education of the poor in connection with colored schools, with a separate department but under the same superintendent, so as to bring the schools together as often as possible; thereby destroy the prejudice in the minds of white children as regards going to school with colored children, and thus learn them to associate with and respect each other, and live together as friends and feel that the interest of one is the interest of the other.

8th. I do not think the plan of charging a fee to those scholars who are able to pay it a wise plan, because they are unable to realize why they should be required to pay, while others who receive the same thorough benefits and enjoy equal privileges with themselves are admitted free, who, in their opinion, are as able as themselves to bear their proportion of the expenses of the school. Scholars who are able to pay are unable to realize why teachers should thus make a distinction (as in their judgment all are equally poor), and because they do make a distinction it tends to destroy their confidence and respect for them. The plan also tends to create a caste in the school, besides having other demoralizing effects. The plan does not only operate thus upon the scholars, but has a similar effect upon the parents. You will perceive from the foregoing remarks that I am opposed to a tuition fee in a free school, but I am in favor of a pay department connected with the school, with a teacher for the department, sustained, or nearly so, by the scholars of the department, and I think the plan in time would be successful. I am decidedly of the opinion that a school should be one thing or the other—either a pay or a free school—as I believe two different systems in the same school will not work together for good.

Yours respectfully,

JOHN DUNLAP,

Supt. W. F. A. C. Schools and Agent.

JOSEPH WARREN, SUPERINTENDENT OF EDUCATION FOR MISSISSIPPI.

VICKSBURG, Miss., April 23, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: Your printed letter, without date, addressed to the Assistant Commissioner F. B. for Mississippi, has been referred to me, with directions to answer. I suppose it to be sufficient to refer to the questions by their numbers only.

1st. To only a small extent, and to enable poor children to attend school.

2d. Not very desirable.

3d. A teachers' home is highly desirable. Unless in places where you have the most necessary articles of furniture, send it.

4th. This community (white) is hostile to all Northern teachers. The colored people desire them. Hostility is abating.

5th. No probability. I know of a single case where two white children are taught for the board of the teacher, who is mainly employed with colored pupils.

6th. No facts from which I can judge; but I think that cheap white schools would succeed in some places if they had no apparent connection with blacks.

7th. None.

8th. It is in every way desirable to allow the people to pay what they can towards the expenses of the schools. *My plan is, where I can, to get the colored people to associate, raise money, and make the school free.* Where this cannot be done, I instruct the teachers to charge a dollar a month for each pupil, remitting it in cases that they believe necessary. It has a bad effect upon these people, as upon any others, to treat them as mendicants.

I have the honor to be, yours most truly,

JOSEPH WARREN,
Supt. of Education.

E. C. BRANCH, SUPERINTENDENT OF SCHOOLS FOR SOUTHERN ALABAMA.

MOBILE, ALA., April 23, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: Your circular is before me, and the questions have been carefully weighed and submitted to all the teachers and some of the military, and we unite in answering your interrogations as follows: 1st. We think it desirable that clothing be distributed to *all needy* white and colored, and should not be confined alone to scholars. 2d. A clothing and general variety store is greatly needed and demanded; it can be made very useful, pay all expenses, and afford a small profit. 3d. All associations should provide a good, comfortable home for teachers, over which some responsible person should preside and be responsible for the expenses, conduct, and morality of the home. 4th. The feelings towards our Associations and schools are hostile; not much change is perceptible, but should judge hostility diminishing and the schools gaining some friends. 5th. There is no probability at present of the two (white and colored) consenting to attend the same school. 6th. It would undoubtedly somewhat modify the enmity towards the Association by opening *free* white schools and shutting out the colored; but the less they have of the Yankee, the better. They have little use for him, except now

and then a lady needs a husband. 7th. We would respectfully recommend that separate schools be opened, one for those paying tuition and the other free. Also a system of graded schools in cities and villages, with a central high school for the qualification of teachers. 8th. The plan of charging scholars able to pay is both desirable and practicable. Let them be taught knowledge and fame are gained not by surprise. "He that would win must labor for the prize."

Very respectfully submitted.

Yours truly,

E. C. BRANCH,
Supt. of Schools, Southern Alabama.

COL. W. W. OSBORN, ASSISTANT COMMISSIONER
FOR FLORIDA.

TALLAHASSEE, FLA., April 23, 1866.

LYMAN ABBOTT, Esq., Gen. Sec. A. F. U. C.:

DEAR SIR: In reply to your circular asking my careful consideration of a series of questions in relation to the management of schools under the guardianship of your Commission, I have the honor to state :

1st. I do not think the general distribution of clothing desirable. If clothing is furnished for distribution at all, it should be distributed only to those who are aged and infirm or crippled—such as are unable to support themselves and who have no relations who are able to render them assistance.

2d. It is not desirable that a store be kept open for the sale of clothing or other articles at about cost.

3d. As a general rule, it would be more pleasant for teachers to have a home where all at one place could live together. It would certainly be preferable to have them divided among different families, if such an arrangement could be made.

4th. In some parts of the State the feelings of the people are hostile to the schools for colored children, organized by Northern societies, but as a general rule the schools for freed people have progressed favorably and without disturbance. The feeling of opposition to the education of the freed people is diminishing under the operations of the law establishing free schools for the freed people, passed by the Legislature of the State.

5th. There is no probability of the children of the poor whites attending the schools with colored persons. I do not know of any case where the experiment of a free school, open to all, has been tried with successful results, except so far as regards the education of the freed people, which has been quite successful.

6th. There is some feeling against the introduction of Northern teachers under the auspices of Northern societies. In some instances the press advocated the employment of resident teachers in preference. I do not think the feeling of enmity referred to would be removed by giving prominence to the fact that whites would be welcomed as scholars in them.

7th. I have no recommendations to make as to changes in the mode of managing the business of the Association. If the Northern Aid Societies and the State Superintendent of

Schools would unite their efforts, it seems to me that greater success might be attained than to work separately. The object is a great one, and should succeed.

8th. I think the plan of charging those scholars who may be able to pay their tuition a good one. The freed people should be educated to depend upon themselves, and only rendered aid where it is absolutely necessary. Such a course, in my opinion, will have a tendency to make them self-supporting and independent.

I am, sir, very respectfully,

Your obedient servant,
W. W. OSBORN, Colonel,
Assist. Commissioner Bureau R. F. & A. S.,
Florida.

G. L. EBERHARDT, SUPERINTENDENT OF
SCHOOLS FOR GEORGIA.

AUGUSTA, GA., April 20, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: I have your printed circular of no date in which you ask my careful consideration of eight (8) questions propounded therein.

1st. I think the distribution of clothing, by persons who will so discriminate as to give only to the *actually needy*, very desirable, to all of whatever age or color; and, especially, to the decrepit.

2d. The fact that all articles of prime necessity are held at exorbitant rates in the South, and some mean, mercenary persons charge colored persons *more* than they do whites for the same articles, renders it very desirable that a store be kept open for the sale of clothing, or other articles, provisions especially, at about cost. This would require much care and discriminating judgment to prevent imposition—persons unworthily taking advantage of the liberality of such arrangement.

3d. Teachers should by all means, where there are a sufficient number in one place to justify it, live together in a home provided by the Association. The advantages, pecuniarily, are quite a consideration; but, socially, where the teacher is among those who have no sympathy for him, or in his work, cannot well be over-estimated.

4th. In *every* locality there is more or less hostility to the education of the colored people, and to all who are engaged in the work; but public sentiment is growing favorable thereto, perhaps as rapidly as we should expect, when we consider fully the manner in which the whites have been taught to view the subject. In some places there is no opposition manifested in overt acts; while in others the schools are occasionally interfered with, but, in almost every instance, by persons of little or no character, and whose ignorance is equal, perhaps, to that of the most imbruted freedman.

5th. There is *no probability* of the poor whites, adults or children, consenting to come to school with colored persons. No case of the kind has been tried; but I am so well acquainted with public sentiment as to feel fully assured that such an experiment would now, to say the least of it, be very impolitic and inexpedient. However remote such idea or design might be from those attempting such a scheme,

the frightful bugbear of *social equality* would at once be brought in accusation against them, and thus impair or perhaps destroy their usefulness entirely.

6th. The establishment of schools for destitute whites will prove one of the most effective means that can be adopted to remove opposition to schools for freed people; inasmuch as it will be indubitable proof that our sympathies and benevolence, as we have always claimed, are not limited—are broad enough to embrace every creature, of whatever race or color, that needs the aid of Christian love and charity.

7th. I can think of no changes which I deem essential in the business management of the Association. Let all endeavor to grasp the work in all its length, breadth, and depth. Give us earnest, practical, conscientious, God-fearing teachers and missionaries; and, with the blessing of God, we can have no fear of the results of our labors.

8th. I am highly favorable to the plan of requiring all who are able to contribute to the support of the schools. All the freed people are not only willing, but deem it a matter of pride and duty, to pay whatever their condition warrants for the education of their children. Our great object is to place all, at the earliest day possible, in such a condition that they shall be able to feel perfectly independent of the charity of friends; to control fully, justly, and efficiently their schools, and whatever else is necessary to secure their individual rights and immunities; to add to the general prosperity of the nation, and the permanency of our free institutions—to the full and perfect triumph of truth and justice; and the widest dissemination of the principles of universal brotherhood.

I have endeavored to answer your interrogatories carefully and conscientiously, and, inasmuch as I am tolerably conversant with the topics they embrace, I hope I have answered them fully, clearly, and truthfully—in a manner that shall prove instrumental, to some degree, in advancing the wise and benevolent objects of the Association, and the common cause of humanity.

I am very truly yours,

G. L. EBERHART,
State Superintendent of Freedmen's Schools,
Augusta, Ga.

BRIG.-GEN. TILLSON, ASSISTANT COMMISSIONER
FOR GEORGIA.

AUGUSTA, GA., April 26, 1866.

LYMAN ABBOTT, Esq., Gen. Sec. A. F. U. C.:

DEAR SIR: I have the honor to acknowledge the receipt of your communication, without date, asking certain questions, which I beg to answer in the order in which they are proposed:

1st. The Bureau has on hand a large supply of clothing for gratuitous distribution, when necessary, among males, but has no clothing for females and young children. It might be well to send clothing to this State to be distributed among needy persons of the latter classes; but great care must be exercised, otherwise, perhaps, as much mischief as good will be done by encouraging idleness among persons able to supply their wants by their own efforts.

2d. It might be well that a store be kept open for the sale of clothing or other articles at about cost, but there is no absolute necessity for it.

3d. It would be better for teachers to live together rather than to be divided among different families.

4th. There is generally a feeling of hostility against the establishment of freedmen's schools in this State. Here and there school-houses have been burned and teachers threatened, but this hostile feeling is gradually disappearing. The best and most distinguished citizens of this State are in favor of educating the freed people.

5th. I do not think there is any probability at present of the poor whites, adults or children, consenting to attend school with colored persons. I do not know of any case where the experiment has been tried.

6th. I do not think there is a feeling of enmity against your Association other than that which exists against all persons or societies engaged in trying to educate and elevate the freed people. Your school at Atlanta for poor whites is a great success, and is doing very much toward removing the prejudice of the people against colored schools.

7th. I would very earnestly recommend that, whenever practicable, teachers be employed from among the people of the State. Many persons capable of teaching have been disabled in the war, and many educated ladies been reduced to poverty. Among these there are those who would be willing to teach freed people as a means of obtaining a livelihood. Wherever the experiment has been made, it has removed prejudice, allayed passion, and produced a better state of feeling.

8th. I do think it desirable that those scholars able to pay a small sum for the support of schools should be required to do so.

I am, very respectfully,
Your obedient servant,
DAVIS TILLSON,
Brig.-Gen. Vols., and A. A. Com.

MISS LAURA M. TOWNE, SUPERINTENDENT OF
SCHOOLS FOR PENNSYLVANIA ASSOCIATION.

ST. HELENA ISLAND, May 13, 1866.
REV. LYMAN ABBOTT, Gen. Sec., etc.:

DEAR SIR: A circular asking certain questions reached me some time ago, but unusual engagements prevented the reply I wished to make. I hope my letter will not be quite out of season.

1st. There are on this island, which has been a temporary home for refugees from the beginning of the war, a number of very old and of very young persons who cannot work at all or very little. They have been left here by parties who have moved on to some settled home, not caring to take with them these helpless ones, who were not bound to them by any tie except that of being fellow-slaves on the same plantation. They are separated from their families and have no claim upon any living soul. They will need clothing next winter. I have on hand enough for the little children, but the old people will be destitute unless the North will send a supply until the South cares for its own poor.

I think the distribution of clothing, except in such cases or to newly-arrived refugees who come utterly destitute from the interior, decidedly injurious to the best interests of the people.

2d. No store is needed here. There is sufficient competition to keep prices reasonable and the freedmen have a union store of their own.

3d. It would be impossible for more than two or three teachers to live together here, as the schools are widely separated.

4th. The community is Northern, but several planters—Northern men—object to schools and refuse to have them on their plantations, lest they keep the children from the cotton-field.

5th. There are no poor white children on the island, consequently none attending colored schools.

6th. I think the establishment of white schools would be regarded with the greatest jealousy by Southerners unless the management be placed in Southern hands and the teachers be Southern. The South does not want Yankee principles instilled into its children any more now than in former times. It would not consent to have the history of this war taught as a Northerner would teach it, and loyalty to the government under a Republican President would hardly be a tolerated lesson. I have seen but few of the white natives of these islands, but I am sure that those I have seen would never permit Northern management of their children's education. Should the schools be placed in their own hands it would be a matter of little doubt what kind of political instruction the rising generation would receive, or how long the freedmen's enlightenment would be cared for. On this island there are no white children, either Northern or Southern, of an age to attend school, but in Beaufort, Port Royal Island, there are many.

7th. I would suggest that no Southern teachers be employed, except as subordinates to Northern principals. The children will need to learn, and it is doubtless the object of the A. F. U. C. to teach loyalty to government, and such teaching can come only from the North. To permit this to be neglected or to put it into the teachers' power to instill other lessons is to arm the South against the North with new and stronger weapons.

8th. Tuition fees have always closed the doors of schools to the larger part of the population. No community has ever yet been enlightened enough to educate its masses by pay schools, and the greatest enlightenment *ought* not to be expected of freedmen. The experiment was tried in St. Louis in the first year of the war. Owing to the theft of the public school fund by the rebels, it was found necessary to close the schools or adopt the plan of charging a fee to those able to pay it. I quote from a report on the St. Louis schools, in "The Massachusetts Teacher":

"Its adoption at once reduced the number of children in attendance from 8,098 to 3,654." "When the schools were re-opened free the rush of applicants was so great that new rooms had to be opened at once. The number of pupils now in the St. Louis schools is 9,033, of which 296 are in the high normal schools."

These last charged 'a merely nominal fee,' yet the numbers attending them were, we observe, very small. If charging 'a merely nominal fee' closes the public schools for the whites in St. Louis, who are probably well to do in the world, what must it do in impoverished South Carolina?

When the whole public can be taxed, as in the North, then the support of the schools may be looked for from the community, but before that time I think it must come entirely from the North and the schools be perfectly free, or else the object of the A. F. U. C., which is the education of the masses, must be defeated.

To co-operate with the South in raising funds for the schools by forming a kind of partnership and taxing the rich is perhaps possible, but should the management be left in Southern hands and large means placed at their disposal, they might easily be perverted to dangerous ends.

Very respectfully,

LAURA M. TOWNE,
Supt. Schools for Bureau R. F. & G. A. and
Penn. F. R. A., on St. Helena Island.
Box 3, Beaufort, S. C.

R. M. MANLY, BUREAU SUPERINTENDENT OF
SCHOOLS FOR VIRGINIA.

RICHMOND, VA., April 13, 1866.

REV. LYMAN ABBOTT, Gen. Sec. A. F. U. C.:

DEAR SIR: Your circular-letter inviting answers to a series of eight questions has been received and considered, and I will reply *seriatim*, premising that in the opinions expressed I have the concurrence of Brevet Brig.-Gen. O. Brown, Assistant Commissioner:

1st. I would not give clothing to scholars because they are scholars, nor neglect the necessities of absolutely helpless persons because they are not scholars. Scholars should be decently clad, but should not get the impression, as they and their parents have done in many instances, that the clothing is to *pay them for their time lost in school*.

2d. Supplies of cloth or clothing at cost, in large towns, would often be a protection against the extortion of traders.

3d. I should think that the question of economy would be the controlling one. Aside from that, I should say that nearly all the teachers I have known are better off in homes of your own than they could be in families of citizens. In the families of residents the criticism would be keen and probably unfriendly, the moral and social influences uncertain, and the teacher would need to be above the ordinary level in strength of character and accomplishments to endure the ordeal.

4th. The feelings of the community, with very few exceptions, are hostile to your Association and its schools. This is a safe inference from the unceasing slanders and ridicule of the public press, the universal "cold shoulder" of the clergy (I speak of Richmond—could name two or three honorable exceptions elsewhere), the words and acts of children, young men, and women on the street, meant to be insulting, and, finally, the occasional destruction of a school-house or assault upon a teacher. These various manifestations are more frequent than

last autumn, but I do not, therefore, infer that the feeling is any stronger. On the other hand, some prejudices have been conquered.

5th. In my opinion, the whites will not attend school with the blacks. I have not known it anywhere fully tried.

6th. I judge that your Association would lose rather than gain by any proposition to mingle whites and blacks in the same school. The establishing of white schools, I doubt not, would be welcomed by many, and the fact would be quoted in your praise.

7th. I would not venture upon any suggestion, unless it be this: That greater care should be exercised in the selection of teachers and agents. Good breeding, good taste, good scholarship, discretion, energy, and experience are all needed to command this work to the Southern people, who must some day take it up, or it will never be fully done.

8th. As a general rule the colored people spend all their earnings on self-indulgence; they should be trained to spend something on self-culture. I suggest, as one way to accomplish it, that at the opening of the term, and as new scholars come in, each pupil, after consultation at home, be called to state, publicly, how much he wishes to pay per month for the support of the school. This would be a direct appeal to the self respect of pupil and parent, and would oppress no one.

Very respectfully yours, etc.,

R. M. MANLY,
Supt. Freedmen's Schools, Va.

IT CAN BE DONE.

MR. E. B. ADAMS, Agent of the A. F. U. Commission for Georgia and Alabama, was at first doubtful of the possibility of our establishing schools at the South, irrespective of caste or color; but, as the result of extensive observation in many of the Southern States, he has come to the conclusion that it can be done; and that although it will be attended with embarrassments at first, it was the proper ground for the Commission to adopt. To show that the idea is not a chimera, he makes the following statement:

In Summerville, S. C., within twenty miles of Charleston (that infamous nest), there is a most successful scheme open to all classes and patronized by all; in itself a vindication not only of the *wisdom* but of the practical *possibility* of the main principle of your constitution. I refer (as I have often done before) to Miss Hosmer's school, which I visited in April. I found about sixty pupils in attendance. About thirty of these were white and thirty black. They sat upon the same seats, studied from the same books, recited in the same classes, took the same recess, and played the same games. Not expecting to find so great a success, I wondered how it was achieved. Upon consultation I found that kindness had been impartially shown to whites and blacks alike. While they were poor and wretched, bacon, meal, and clothes were dealt out without discrimination.

Immediately, now, a school was announced, to which *all* were invited. Zeal ran high. It brought in white and black together; *all* eager to taste the delectable fruit.

Some came from the woody region, about four, five, and six miles, to seize this rare opportunity. Two boys, who owned, before the war, seven slaves' patrimony, walked the greatest distance, six miles. Master and slave there sat side by side in the same school within one year after freedom. The even temper and great discretion of the teacher almost guarantees long success to this school. I am informed that the same work, on a larger scale, can be inaugurated in Walterburg, S. C. General Beecher, the commander of the district, and his wife, have done much for the success of this school. They showed themselves friends to all. They dealt out bacon and clothes to the *poor* without discrimination. Their friendship was universally reciprocated. All loved them and confided in them. They asked the *poor*, without distinction, to go to school, and they gladly went. Mrs. Beecher *has done*, and *is doing*, a great deal to further this matter. I regret that she is soon to leave. However, public opinion in Summerville is not opposed to this school, so that it will prosper anyhow.

Miss Hosmer, of the N. E. Branch of Freedman's U. C., the teacher, by her impartiality, and even kindness, is producing even results, and perpetuating a thing of circumstances into a thing of principle. She needs an assistant very much. If she had a nice Christian lady from the North with her, there is no reason why this school shouldn't increase to great proportions.

The *practical possibility of the principle* is certainly established. The scope and extent to which it can be applied is another question. In my opinion this depends greatly upon the prudence and sagacity of the laborers in the field. They must interest both classes before they can expect to assist both classes. To interest either class they must not *ignore* that class.

No harm can be done in consulting the people, in conforming to local customs and habits so far as conformity will not yield or compromise principle. I do not advocate any obsequiousness, but merely that common civility and common regard which is the groundwork of all friendship. At the best the principle must work slowly.

JUSTICE TO THE FREEDMAN.

We have received in manuscript the following extract from the charge of Judge E. R. Watson to the grand jury of 10th Judicial Circuit of Virginia, at the spring term of his courts, commencing March 1, 1866, comprising Culpepper, Madison, Green, Orange, Albemarle, Fluvanna, and Goochland counties. If all the courts adopted and acted upon the principles here laid down, the necessity for maintaining Freedmen's courts would not long remain.

" You all perceive, gentlemen, that thus far I have made no allusion to a class of laws which once occupied much of the time and attention of grand juries—I mean those which referred to slaves and free negroes. . . . All these

have been swept away by the revolution through which we have passed, and indeed the Legislature, at its last session, finally repealed them.

"On the other hand, such other changes have been introduced into the criminal code as to place all offenders, whether white or black, upon precisely the same footing in regard to punishments; but also in regard to the mode of trial under our former laws, slaves were either tried by justices in the county, or by the county courts sitting as courts of *oyer and terminer*, without the intervention of grand and petit juries; and, except in capital cases, or cases of felonious homicide, free negroes were tried in the same way. Now, however, it is your duty to make no distinction in your inquiries or your presentments on account of race or color. Whatever offence it is your duty to present, if committed by a white man, you should equally present if committed by a negro, whether he be a freedman or originally free.

"This great change in our social condition, and consequently in our criminal laws, has devolved upon courts and juries duties and responsibilities of the very highest character. We are solemnly bound, on the one hand, to dispense criminal justice to the negro race with the same fairness, yet with the same merciful firmness and impartiality, in every case which, under like circumstances, we could extend to the white man; and, on the other hand, we are equally bound to be vigilant and faithful in detecting and punishing all offences against the colored portion of our population.

"These people have had no voluntary agency in bringing about our present unhappy condition. If in some sense they were the cause, they were the unconscious and innocent cause of our troubles. And I am free to declare that, so far as my observation extends, their conduct during the last five years, amid the peculiar and trying circumstances in which they were placed, has, as a general rule, been well calculated to excite almost in an equal degree our amazement and admiration. If, therefore, we would be true and just to ourselves, we must be just and even generous to them. If indeed we shall fail in this—if, amid our sufferings and trials, through the influence of passion or prejudice, or even of provocation, whether real or imaginary, and no matter from what source, we shall make the administration of justice to mean one thing when applied to the white, and another and a different thing when applied to the negro—we shall have no right to expect the blessing of the Almighty upon us, or to have His gracious interposition in gradually restoring us to happiness and prosperity as a Christian people.

"It may not fall within my province, gentlemen, to ask you in your private and social life to seek to inculcate these sentiments; but it is alike my privilege and my duty to urge you, as the grand inquest of your county, whilst holding the freedman with a firm and impartial hand to a just accountability for all infractions of the penal laws of the State, to throw around him at the same time, to its fullest extent, the protection of those laws, by bringing speedy punishment to all who wantonly and lawlessly commit offences against them; and to this end it is your right and your duty to call in the

testimony of negroes as well as that of white men."

THE FREEDMEN'S BUREAU.

The following is a synopsis of the Freedmen's Bureau bill, which was passed by both branches of Congress, on the 16th of July, 1866, over the President's veto:

SECTION 1. That the act to establish a Bureau for the relief of freedmen and refugees, approved March 3, 1865, shall continue in force for the term of two years from and after the passage of this act.

SECTION 2. That the supervision and care of said Bureau shall extend to all loyal refugees and freedmen, so far as the same shall be necessary to enable them, as speedily as practicable, to become self-supporting citizens of the United States, and to aid them in making the freedom conferred by proclamation of the Commander-in-Chief, by emancipation under the laws of States, and by constitutional amendment, available to them and beneficial to the Republic.

SEC. 3. Provides that the President may appoint two Assistant Commissioners, to whom fields of labor are to be assigned by the Commissioner, with the approval of the President; that military officers or enlisted men may be detailed for service under this act, but without increase of pay; that clerk's salary to be not less than five hundred nor more than twelve hundred dollars; that Commissioner to appoint agents and clerks from those who proved their loyalty by faithful service in the army during the rebellion; that all persons so appointed to be deemed in the military service, and entitled to military protection of the Government.

SEC. 4. Provides that officers of the Veteran Reserve Corps, or of the volunteer service, now on duty in the Freedmen's Bureau, may be retained, with the same compensation as now given them, and authorizing the Secretary of War to fill vacancies.

SEC. 5. Provides that the Secretary of War shall issue medical stores, or other supplies, and transportation to such as are destitute: those who cannot work, those who cannot find employment, and who cannot by proper exertions avoid such destitution.

SEC. 6. States that certain lands in the parishes of St. Helena and St. Luke, South Carolina, were bid in by the United States at public tax sale, and, by limitation, the time for redemption of said lands has expired; that in accordance with instructions issued by President Lincoln, on the 16th of September, 1862, to the U. S. Direct Tax Commissioner of S. C., part of said lands in the parish of St. Helena were sold, by said Tax Commissioner to heads of families of the African race, in parcels not exceeding twenty acres to each purchaser; that said Tax Commissioner did also, under said instructions, set apart as school lands certain parcels of land in said parish, numbered on their plots from one to twenty-three inclusive, making an aggregate of 6,000 acres, more or less; that said sales are hereby confirmed and established; that all leases made to such heads of families under said instructions shall be changed into certificates of sale—where the lease provides for such substitution; that the balance of said land

(about 8,000 acres) be disposed of according to said instructions.

SEC. 7. Provides that all other lands bid in by the U. S., being about 38,000 acres, excepting said school lands specified in the preceding section, and so much as may be necessary for military purposes, shall be sold in parcels of twenty acres each, at one dollar and fifty cents per acre, only to such persons as are now occupying lands under provisions of Major-General Sherman's special field-order of June 16, 1865; and the remaining lands, if any, shall be disposed of in like manner to such persons as had acquired lands agreeably to said field-order, but who have been dispossessed by the restoration of the same to former owners; provided that said purchasers shall not alienate said lands within six years from the passage of this act.

SEC. 8. Provides that the school farms in said parish shall be sold by public auction, at not less than ten dollars per acre; that the proceeds from such sale, and from the sale of lots in Port Royal and Beaufort, which are also held in like manner, be invested in U. S. Bonds, the interest to support schools, without distinction of color or race, on the islands in the parishes of St. Helena and St. Luke.

SEC. 9. Provides that warrants upon the Tax Commissioner shall be issued by the Assistant Commissioners to such heads of families, or their families, but not to any assign, within said six years; that after six years a lease-holder may get a warrant, which shall be good only for two years.

SEC. 10. Provides that the Direct Tax Commissioners of S. C. shall have the twenty-acre lots surveyed as soon as practicable, giving an average of fertility and wood-land.

SEC. 11. Provides that the President shall have power to restore to their former owners lands not herein provided for; that such restoration shall not take place till after gathering of the present crop, nor till after a fair compensation shall be paid for all improvements.

SECTION 12. That the Commissioner shall have power to seize, hold, use, lease, or sell all buildings and tenements, and any lands appertaining to the same, as were formerly owned by or claimed and not heretofore disposed of by the United States, and any buildings or lands held in trust for the same by any person or persons, and to use the same, and appropriate the proceeds derived therefrom, to the education of freed people; and whenever the Bureau shall be withdrawn, the States which have provision for the education of their citizens, without distinction of color, shall receive the sum remaining unexpended of such sales or rentals, which shall be distributed among said States for educational purposes in proportion to their population.

SECTION 13. *That the Commissioner of this Bureau shall at all times co-operate with the private benevolent associations of citizens and of freedmen, and with agents and teachers duly accredited and appointed by them; and shall hire or provide by lease buildings for purposes of education, whenever such associations shall, without cost to the Government, provide suitable teachers and means of instruction; and he shall furnish such protection as may be required for the safe conduct of such schools.*

SEC. 14. Provides that in every State or district where civil law was set aside by the rebellion, the right to the enjoyment of real and personal property, and to bear arms, shall be secured to citizens, without respect to race or color or previous condition of slavery; that till full constitutional relations are restored to rebel States, military protection shall be afforded the citizens thereof, without distinction of color.

SEC. 15. Provides that all officers under this act shall be sworn, and repeals all acts inconsistent with this act.

ENGLISH CORRESPONDENCE.

MEETINGS IN ENGLAND — DIFFICULTIES — POLITICAL EXCITEMENTS—EFFECT OF OUR UNION ABROAD.

NOTTINGHAM, England, June 25, 1866.

DEAR SIR: The cause of our American freedmen has, you know, intelligent and earnest friends on this side of the Atlantic.

The columns of your monthly periodical have, from time to time, acknowledged "material aid" from friends in England, until, if I am rightly informed, the aggregate amount of such contributions, in money and serviceable goods, reaches to about £90,000 (four hundred and fifty thousand dollars).

An effort is now making, by the "National Freedmen's Aid Union of Great Britain and Ireland," to add £10,000 to the amount of previous donations from this country. In furtherance of this effort, a number of public meetings have been held lately in different cities and towns in England, Scotland, and Ireland; at which meetings reliable information has been given as to the condition and the needs of our American freedmen; and full statements have been made of the plans and the work and the encouragements given from abroad to our American Freedmen's Union Commission, and other kindred societies. Of American speakers on these occasions there have been Rev. Dr. Patton, of Chicago; Rev. Sella Martin, of New York; and Revs. Phillips Brooks and Robert J. Parvin, of Philadelphia.

At the large meetings held in Birmingham, on the morning and in the evening of the 12th inst., all of the gentlemen just named were present and participating—as was also George Cabot Ward, Esq., Treasurer of our American Freedmen's Union Commission. Prof. Goldwin Smith also was in attendance at the Birmingham meetings, giving both the attraction of his presence and the influence of his graceful advocacy of our cause.

Rev. Mr. Brooks has resumed his journeys of recreation—purposing to return to his important duties in Philadelphia about the first of October.

Revs. Dr. Patton and Sella Martin have gone to Scotland in the interests of our freedmen; and I am attending meetings in this "Midland District" of old England, under the auspices of the national committee of this country. But not very much pecuniary aid can reasonably be expected just now from the people of England towards our good work in America.

In the first place, it is only a small portion of the people who are at all enlightened respect-

ing and interested in the matter of the freedmen's welfare; and, in the next place, almost all the people of the land are feeling, to some considerable extent, the pressure of late financial embarrassments—made worse by war in Central Europe arresting important manufacturing interests here. As a further cause of disturbance here in England, diverting attention from claims from without, the rejection of the Reform Bill in Parliament cannot be overlooked. This has agitated all England, so that about every town has called its "public meeting" for the purpose of getting at the "voice of the people" in this reform question, and especially as to the issue now presented of a ministry defeated and yet a ministry that the people cannot very well spare from office at such an important time as the present in European affairs. The cry from many quarters is for the dissolution of Parliament and the ordering of a new election. Whether such a course will be taken or not, the people and, of course, the newspapers are excited on the subject, and our friends here, who have the freedmen's interest so much at heart, find it no easy thing, in the present state of affairs, to find ears ready to hear, and hearts ready to feel, and hands ready to contribute in accordance with their wishes. It is quite certain that, whether much or little may be the amount of contributions at this season, yet that B. H. Cadbury and Arthur Albright, of Birmingham, who are unfaltering in their devotion to the welfare of our freedmen, deserve the warmest thanks of our Commission, and the fullest encouragement which can be manifested towards them in their work and labor of love.

Your June number of "The American Freedman" has arrived, and gives great satisfaction to our friends here. The result of your Cleveland meeting, looking to a consolidation of forces, and to an economical simplifying of the machinery, is looked upon with favor as a thing to be desired. Also, the "Address of the Swiss Conventions" is read here with interest. Often am I asked, "Cannot your freed slaves be returned to bondage?" And as often do I reply, "They are even now under a grievous bondage to the prejudice and passions of men who, having until very lately been slaveholders, are unable as yet to understand all that 'emancipation' means. But from this bondage they are gradually becoming free; whilst in the bonds of their former slavery, never again, in our land of the free, can man join together those whom God hath put asunder."

Wishing prosperity to the good cause the Commission has in hand, viz., the true elevation of the oppressed, and the best interests of all mankind,

I remain, truly yours, etc.,
R. J. P.

THE children of the poor whites have already come into the schools in Virginia and North Carolina to a small extent. Say in a dozen schools about one white to fifty colored. These have been admitted at the request of their mothers, who said they could not give them an education, being too poor to do so.

OBITUARY.

In Washington, D. C., on the 18th day of May, inst., Miss ELIZABETH M. SNYDER, aged 26 years.

Miss SNYDER was a daughter of the late Dr. ABRAHAM SNYDER, of Newville, in this county. Her life has mostly been devoted to teaching; and moved by an earnest desire to do good in the world, she volunteered her services to the Freedmen's Association of the State of Pennsylvania, and under their auspices was laboring most successfully for the instruction of those lately in bondage.

While she was performing her part in this noble work so wisely and energetically as to call forth the warm encomiums of the officers of the Association, she fell a sacrifice to the cause of humanity and freedom.

The above obituary comes to us in an exchange paper. From a personal interest in its subject, whom we never saw, but whom we greatly admired for her works' sake, we cannot forbear adding a word in the way of testimony to her goodness and of sorrow at her loss. She was a gentle-spirited, modest, well-cultured, and heroic Christian lady. She entered upon the work of teaching the freedmen from a well-considered sense of duty. She had duly counted the cost. She sought neither pecuniary compensation nor newspaper éclat. She had modestly but persistently asked the writer of this to find her a place where she could quietly and at her own charges make herself useful to the black man in his efforts to raise himself, and to the country in this crisis of its reconstruction. Such a place was found for her, and most faithfully and most acceptably did she occupy it. But soon—alas! too soon, as it seemed to her friends—the summons came that took her away. She folded her hands, and sank to rest, leaving her associates around her, and her home circle at a distance, to mourn a loss not easy to be repaired.

M.

RECEIPTS

OF THE

AMERICAN FREEDMANS UNION COMMISSION

FROM MAY 26 TO JULY 28, 1866.

June 6.	Rec'd from G. B. Hackley, Fort Discovery, Washington Territory.....	\$20 00
" 21.	Rec'd from Henry Anderson, Kettle Creek, Pa.	5 00
July 9.	Rec'd from Alexander Van Rensselaer	50 00
" 25.	Rec'd from National Freedmen's Aid Union of Great Britain and Ireland, £330.....	6,211 92
" "	Rec'd from Condereport Freedmen's Society, Pa., by M. W. Mann, Tr....	25 00
" "	Rec'd from Rev. T. A. Mills, 150 Nassau Street.....	10 00
" "	Rec'd from Miss Nancy M. Howes, Barnstable, Mass.....	5 00

Total..... \$6,326 92

GEORGE CABOT WARD, Treasurer.

CLIPPINGS FROM CORRESPONDENCE.

SEVERAL interesting letters of correspondents being crowded out, we give as a substitute the more interesting items gathered therefrom:

—As foreshadowing the complete realization of the fundamental principle of the American Freedmen's Union Commission, the "mixed" school at Summerville, South Carolina, seems to demand especial attention. Its origin should be well understood; its growth and progress closely watched. Entertaining such sentiments, proceed to Summerville; watch the assembling at school time; see white and black children with the same books strung over their shoulders, advancing in the same body to one and the same school. They take their seats, observing no absolute "distinction of caste or color." They help each other; they steal, now and then, when the teacher's back is turned, a whisper. Again, you can see one pinch another. An exchange of wry faces, soon a grin follows, and all is over—the same as in any school. They stand in classes together, take recess together, play together. The school numbers about fifty, nearly evenly divided between white and colored. The avidity for knowledge among the whites is remarkable. It overcomes all feelings of distinction or superiority over the blacks, if there ever any existed. This is noticeable from the distance they travel to get to the school. Two boys go six miles. Three years ago these boys owned seven slaves' patrimony. To-day they sit side by side with former slaves, recite in the same classes, and rejoice with them over a common progress. There are many of these scholars who travel three or four miles to school. They certainly should be encouraged. The white element of this school is composed of a very respectable class of poor whites. The colored element is the best in the region. The fact that *white* children attend induces some mulattoes to come, who were too proud to attend the school exclusively established for them. Now about its origin, growth, etc., kindness shown impartially to whites and blacks seems to have been the prime cause, the motor of its origin.

—The following is a list of schools in Alabama now reporting to Rev. Mr. Buckley, of the Bureau, in Montgomery, the teachers being supplied by the Cleveland and Chicago Branches:

	Boys.	Girls.	Total.
Huntsville.....	459	535	1,034
Mobile.....	354	406	760
Montgomery.....	158	167	325
Demopolis.....	32	40	72
Greenville.....	18	22	40
Talladega.....	55	70	125
Gainesville.....	30	35	65
Selma.....	43	52	95
	1,179	1,327	2,506

—The following statistics show the education-al work now in progress in Florida. The list includes localities, number of schools in each place, and also the number of teachers and scholars:

	Schools.	Teachers.	Scholars.
Fernandina, Fla.....	3	7	268
St. Augustine,.....	2	4	229
Jacksonville,.....	3	6	345
Pablo Plantation,.....	1	2	75
Lake City,.....	1	2	250
Gainesville,.....	1	2	225
Palatka,.....	1	1	68
Tallahassee,.....	3	7	240
	15	31	1,800

—At Talladega, State of Alabama, the teacher of a colored school was about leaving with the troops. She had been shunned by the citizens and feared to remain. She was much surprised and pleased in receiving a visit from several prominent citizens, who urged her to remain, promising her protection and sympathy. They informed her they had witnessed her good work, and would see that she was sustained. They have provided a good boarding-house, and have extended to her social privileges. In other places similar indications are seen, showing an improving public sentiment.

—The colored people in the South are at work, either for themselves or on wages, and there is but little suffering. Though poor, their wants are few and they manage to get along and occasionally to aid a sick neighbor. They are kind to each other in poverty and sickness. Very few are aided or supported by Government. The women usually stay at home and care for their families, instead of working in the fields as formerly.

—There is a growing feeling in favor of the education of the freedmen in Alabama. Some manifestations of this kind are to be seen already. Gen. Hardee has donated a lot for a freedmen's school at Demopolis, and other citizens of that town have subscribed \$125 to carry it on. Rev. Mr. Brewer, who resides 17 miles east of Montgomery, has also donated a lot for this purpose.

—Lands can be bought at four dollars per acre, in the State of Florida, and Government lands near by at a less price. Corn and vegetables of all kinds can be raised, and the whole country abounds with beautiful flowers. The climate is delightful. Snow is unknown, and water never freezes. Besides oranges and lemons, such fruits as figs, bananas, olives, and pineapples can be raised in abundance.

—All the attempts of Southerners to alienate the freedmen from their Northern friends have signally failed. Sometimes they have threatened to re-enslave the blacks when the troops are withdrawn, but in more than one instance the colored people have told them that "a half-grown chicken cannot be forced back into his shell again."

—Earnest men are needed for neighborhood visitors, to advise and assist the colored people, write letters for them, see those children who do not attend school, plan for their parents, and, in short, devote themselves to a sort of, so to speak, secular missionary work.

